England THE Assembly of Divines

SHORTER CATECHISM

Composed by

The Reverend Assembly

OF

DIVINES:

With the PROOFS thereof out

OF THE

SCRIPTURES

in words at length.

Which are either some of the formerly quoted places, or others gathered from their other writings; All fitted both for brevity and clearness to this their forme of sound words.

For the benefit of Christians in general, and of Youth and Children in understanding in particular, that they may with more ease acquaint themselves with the Truth, according to the Scriptures, and with the Scriptures themselves.

London, Printed by *T. N.* for the Company of STATIONERS, 1657.

THE SHORTER CATECHISM OF THE *Reverend Assembly* OF DIVINES:

With the PROOFS thereof out OF THE SCRIPTURES in words at length.

I QUESTION.

WHat is the chief End of Man?

A. Mans chief End, is to glorifie God *a*, and to enjoy him for ever *b*.

a 1 Cor 10.31. *Whether therefore ye Eate or Drink, or whatsoever ye do, do all to the glory of God.*

b Psal.73.25. *Whom have I in heaven but thee,*

and there is none upon Earth that I desire besides thee. 26. *My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.*

2. Q. **What rule hath God given to direct us how we may glorify, and enjoy him?**

A. The word of God (which is contained in the Scriptures of the Old and New Testament *c*) is the only rule, to direct us how we may glorify *d*, and enjoy him *e*.

c Eph. 2. 20. *And are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief Corner stone.*

d 2 Tim 3. 16. *All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for correction, for Instruction in Righteousness.*

e 1 John. 1. 3. *That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us, and truely our Fellowship is with the Father, and with his Son Jesus Christ.*

3. Q. **What do the Scriptures principally teach?**

A. The Scriptures principally Teach, what man is to beleeve concerning God, and what duty God requires of man *f*.

f 2 Tim. 1. 13. *Hold fast the form of sound words, which thou hast heard of me, in Faith and Love which is in Christ Jesus.*

4. **What is God?**

A. God is a Spirit *g*, Infinite *h*, Eternall *i*, and unchange-

unchangeable *k*, in his being *l*, Wisdom *m*, Power, Holiness *n*, Justice, Goodness, and Truth, *o*.

g John 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit, and in truth.*

h Job 11. 7. *Canst thou by searching find out God, canst thou finde out the Almighty unto perfection?*

i Psal. 90. 2. *From everlasting, to everlasting thou art God.*

k James 1. 17. *The Father of lights, with whom there is no variablenes, neither shadow of turning.*

l Exod. 3. 14. *And God said unto* Moses, *I am that I am, and he said, thus shalt thou say unto the children of Israel,* I AM *hath sent me unto you.*

m Ps. 147. 5. *Great is our Lord, and of great power, his understanding is infinite.*

n Rev. 4. 8. *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

o Exod. 34. 6. *The Lord, the Lord God, mercifull and gracious, long suffering, and abundant in goodness and truth, 7. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.*

5. Q. Are there more Gods then one?

A. There is but one, onely *p*, the living and true God *q*.

p Deut. 6. 4. *Hear O Israel, the Lord our God is one Lord.*

q Jer. 10. 10. *But the Lord he is the true*

God, he is the living God, and an everlasting King.

6 Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost *r*, and these three are one God, the same in substance, equall in power and glory *s*.

r Matth. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.*

s 1 John 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the holy Ghost, and these three are one.*

7 Q. What are the Decrees of God?

A. The Decrees of God, are his eternal purpose, according to the counsell of his own will, whereby, for his own glory, he hath fore-ordained whatsoever comes to passe *t*.

t Eph. 1. 11 *Being predestinated according to the purpose of him, who worketh all things after the counsell of his own will,* 12. *That we should be to the praise of his glory.*

8 Q. How doth God execute his Decrees?

A. God executeth his Decrees, in the Works of Creation *u*, and providence *w*.

u Rev. 4. 11. *Thou hast created all things, and for thy pleasure they are, and were created.*

w Dan. 4. 35. *He doth according to his will, in the army of Heaven, and among the inhabitants of the Earth.*

9 Q. What is the work of Creation? *A.*

A. The work of Creation, is Gods making all things x, of nothing, by the word of his power y, in the space of six dayes, and all very good z.

x Gen 1. 1. *In the beginning, God created the Heaven and the Earth.*

y Hebr. 11. 3. *Through faith we understand, that the worlds were framed by the word of God: so that things which were seen, were not made of things that doe appear:*

z Gen. 1. 31. *And God saw every thing that he had made, and behold it was very good; and the evening and the morning were the sixt day.*

10 Q How did God create man?

A. God created man, male and female, after his own image a, in knowledge, righteousnes, and holines b, with dominion over the creatures c.

a Gen. 1. 27. *So God created man in his own image, in the Image of God created he him, male and female created he them.*

b Colos 3. 10. *And have put on the new man which is renewed in knowledge, after the Image of him that created him.*

Eph 4. 24. *And that ye put on the new man, which after God is created in righteousnes and true holines.*

c Gen. 1. 28. *And God blessed them, and God said unto them, be fruitfull, and multiply, and replenish the Earth, and subdue it; and have dominion over the fish of the Sea, and over the fowl of the aire, and over every living thing that moveth upon the Earth.*

11 Q. What are Gods workes of Providence?

A. Gods workes of Providence, are his most holy *d*, wise *e*, and powerfull preserving *f*, and governing all his creatures, and all their actions *g*.

d Ps. 145. 17. *The Lord is righteous in all his wayes, and holy in all his works.*

e Isa. 28. 29. *This also cometh forth from the Lord of hosts, which is wonderfull in counsel, and excellent in working.*

f Heb. 1. 3. *Upholding all things, by the word of his power.*

g Ps. 103. 19. *His Kingdome ruleth over all.* Matth. 10. 29. *Are not two Sparrowes sold for a farthing, and one of them shall not fall to the ground without your Father.*

12 Q. What speciall act of Providence did God exercise towards man, in the estate wherein he was created?

A. When God had created man, he entred into a Covenant of life with him upon condition of perfect obedience *h*, forbidding him to eat of the Tree of the knowledge of good and evill, upon pain of death *i*.

h Gal. 3. 12. *And the Law is not of faith, but the man that doth them shall live in them.*

i Gen. 2. 17. *But of the Tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die.*

13 Q. Did our first Parents continue in

estate wherein they were created?

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God *k*.

k Eccles. 7. 29. *God hath made man upright, but they have sought out many inventions.*

14 *Q.* What is sin?

A. Sin is any want of conformity unto, or transgression of the law of God *l*.

l 1 Ioh. 3. 4. *Whosoever committeth sin transgresseth also the Law, for sin is the transgression of the Law.*

15 *Q.* What was the sin, whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *m*.

m Gen. 3. 6. *And when the woman saw, that the tree was good for food, and that it was pleasant unto the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband and he did eat.* 7. *And the eyes of them both were opened, and they knew that they were naked.* 8. *And* Adam *and his Wife hid themselves from the presence of the Lord, among the trees of the Garden.*

16 *Q.* Do all mankind fall in Adams first transgression?

A. The Covenant being made with *Adam*, not onely

onely for himself, but for his Posteritym, in all mankinde, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression o.

m Gen. 1. 28. *And God blessed them, and God said unto them be fruitfull, and multiply, and replenish the Earth.*

Gen. 2. 16. *And the Lord God Commanded the man, saying of every Tree in the Garden thou maist freely eat,* 17. *But of the Tree of the knowledge of good and evill, Thou shalt not eat of it; for in the day thou eatest therefore thou shalt surely die.*

o Rom. 5. 18. *By the offence of one, Judgment came upon all men to condemnation.*

17. Q. Into what estate did the fall bring mankind?

A. The fall brought mankind, into an estate of sin, and misery p.

p Rom. 5. 12 *By one man sin entred into the World, and Death by sin, and so death passed upon all men, for that all have sinned.*

18. Q. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin q, the want of originall righteousness r, and the corruption of his whole nature, which is commonly called originall sin s, together with all actuall transgressions, which proceed from it t.

q Rom. 5. 19. *By one mans disobedience many were made sinners.* r Rom.

Rom. 3. 10. *There is none righteous, no not*

Eph. 2. 1. *You hath he quickned, who were*
in trespasses and sins:

Psal. 51. 5. *Behold I was shapen in iniquity, and*
in sin did my mother conceive me.

Matth. 15. 19. *For out of the heart proceed*
evil thoughts, murthers, adulteries, fornications,
thefts, false witness, blasphemies. 20. *These are the*
things which defile a man.

9. Q. What is the misery of that estate
whereunto man fell?

A. All mankinde by their fall, lost communion
with God *u*, are under his wrath and curse *w*, and
made liable to all miseries in this life, to death
itself, and to the pains of hell for ever *x*.

u Gen. 3. 8. *Adam and his wife hid themselves*
from the presence of the Lord God, amongst the
trees of the Garden. 24. *So he drove out the*
man.

w Eph. 2. 3. *And were by nature, children of*
wrath even as others.
Gal. 3. 10. *Cursed is every man that continueth*
not in all things which are written in the Book of
the Law, to do them.

x Rom. 6. 23. *The wages of sin is death.*
Matth. 25. 41. *Then shall he say unto them on the*
left hand, depart from me ye cursed into everlasting
fire, prepared for the Devil and his angels.

10. Q. Did God leave all mankind to perish

lib in the estate of sin and misery?

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer. z.

y Eph. 1. 4. *According as he hath chosen us in him, before the foundation of the world.*

z Rom. 3. 21. *But now the righteousnesse of God without the law is manifested, being witnessed by the Law and the Prophets,* 22. *Even the righteousnesse of God, which is by faith of Jesus Christ, unto all, and upon all them that believe.*

2. Q. Who is the Redeemer of Gods Elect?

A. The onely Redeemer of Gods Elect is the Lord Jesus Christ *a*, who being the eternal Son of God, became man *b*, and so was and continues to be God and man, in two distinct natures and one person *c*, for ever *d*.

a 1 Tim. 2. 5. *For there is one God, and one Mediatour between God and man, the man Jesus Christ.*

b Joh. 1. 14. *And the Word was made flesh and dwelt among us.*

c Rom. 9. 5. *Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever.*

d Heb. 7. 24. *But this man, because he*

...th ever hath an unchangeable Priesthood.

...Q. How did Christ being the son of God ...e man?

...Christ the son of God became man by take- ...to himself a true body *e*, and a reasonable soul ...being conceived by the power of the holy ...ost, in the wombe of the Virgin Mary, and ...of her *g*, yet without sin *h*,

...Heb. 2. 14. *For as much then as the children ...partakers of flesh and blood, he also himself like- ...took part in the same.*

...Matt. 26. 38. *Then saith he unto them, my ...is exceeding sorrowfull even unto death.*

...Luk. 1. 31. *Behold thou shalt conceive in thy ...b, and bring forth a son, and shalt call his ...Jesus. 35 The Holy Ghost shall come upon ...; and the power of the highest shall over shadow ...*

...Hebr. 7. 26. *Such a High Priest became us, ...is holy, harmless, undefiled, seperate from ...ers.*

...22. Q. What office doth Christ execute as ...Redeemer?

...Christ as our Redeemer executeth the offices ...Prophet, *i* of a Priest *k* and of a King, *l* both ...his estate of Humiliation and Exaltation.

...Acts. 3. 22. *Moses truly said unto the fathers ...Prophet shall the Lord your God raise up unto you ...your brethren, like unto me, him shall ye hear in ...things whatsoever he shall say unto you.*

k Heb

k Heb. 5. 6. *Thou art a Priest for ever, the order of Melchisedec.*

l Ps. 2. 6. *Yet have I set my King upon holy hill of Sion.*

24. *Q.* How doth Christ execute the office a Prophet?

A. Christ executeth the office of a Proph revealing to us *m*, by his word *n*, and Spirit will of God for our salvation.

m Joh. 1. 18. *No man hath seen God at any the onely begotten Son, which is in the bosom Father, he hath declared him.*

n Joh. 20. 31. *These things are written, th might believe that Jesus is the Christ, the Son and that believing ye might have life throu name.*

o Ioh. 14. 26. *The comforter which is the Ghost, whom the Father will send in my name, shall teach you all things.*

25. *Q.* How doth Christ execute the of a Priest?

A. Christ executeth the office of a Priest once offering up of himself a sacrifice, to Divine Justice *p*, and reconcile us to God in making continual intercession for us *r*.

p Hebr. 9. 28. *Christ was once offered to the sins of many.*

q Hebr. 2. 17. *In all things it behoved him made like unto his brethren, that he might be a cifull and faithfull high Priest, in things pertai*

to God, to make reconciliation for the sinnes of the people.

r Hebr. 7. 25. *He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

26. Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King, in subduing us to himself s. in ruling and defending us, and in restraining and conquering all his and our Enemies t.

s Ps. 110. 3. *Thy people shall be willing in the day of thy power.*

t Isa. 33. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.*

u 1 Cor. 15. 25. *For he must reign, till he hath put all Enemies under his feet.*

27 Q. Wherein did Christs Humiliation consist?

A. Christs Humiliation consisted, in his being born, and that in a low condition w, made under the Law x, undergoing the miseries of this life y, the wrath of God z. and the cursed death of the Cross a, in being buried, and continuing under the power of death for a time b.

w Luke. 2. 7. *And she brought forth her first born son, and wrapped him in Swadling clothes, and laid him in a manger.*

x Gal. 4. 4. *God sent forth his son, made of a woman*

women, made under the Law.

Isa. 53. 3. He is despised and rejected of men, a man of sorrows and acquainted with Grief.

a Matth. 27. 46. And about the ninth hour Jesus cried with a loud voice, My God my God why hast thou forsaken me?

a Phil. 2, 8. He humbled himself, and became obedient unto death, even the death of the Cross.

b Matth. 12. 40. As Jonas was three dayes and three nights in the Whales Belly, so shall the Son of man be three dayes and three nights in the heart of the earth.

28. Q. Wherein consisteth Christs exaltation.

A. Christs Exaltation consisteth, in his rising again from the dead on the third day c, in ascending up into heaven, and sitting at the right hand of God the Father d, and in coming to judge the world at the last day e.

c 1 Cor. 15. 4. And that he was buried, and that he rose again the third day according to the Scriptures.

d Mark. 16. 19. So then after the Lord had spoken unto them, he was received up into heaven, and sate on the right hand of God.

e Acts. 17. 31. He hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

29.

29. Q. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us *f*, by his holy Spirit *g*.

f Joh. 1. 12. *As many as received him, to them gave he power to become the sons of God.*
Tit. 3. 5. *Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of the regeneration and renewing of the Holy Ghost.* 6. *Which he shed on us abundantly, through Jesus Christ our Saviour.*

30 Q. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us *h*; and thereby uniting us to Christ, in our effectual calling.

h Eph. 2. 8. *By grace ye are saved through faith, and that not of your selves; it is the gift of God.*
Eph 3. 17. *That Christ may dwell in your hearts by faith.*
1 Cor. 1. 9. *God is faithfull, by whom ye were called into the fellowship of his Son Jesus Christ.*

31. Q. What is effectual calling?

A. Effectual calling is the work of Gods Spirit *k*, whereby convincing us of our sin and misery *l*, enlightning our minds in the knowledge of Christ *m*, renewing our wills *n*, he doth perswade and enable us, to embrace Jesus Christ freely offered to us in the Gospel *o*,

k 2 Tim. 1. 9. *Who hath saved us, and called us with an holy calling.*

l Acts 2. 32. *Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren what shall we do?*

m Acts 26. 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.*

n Ezek. 36. 26. *I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*

o Joh 6. 44. *No man can come unto me, except the Father which hath sent me draw him.* 45. *Every man that hath heard, and hath learned of the Father cometh unto me.*

32. Q. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of Justification p; Adoption q, Sanctification, and the several benefits which in this life do either accompany, or flow from them r.

p. Rom 8. 30. *Moreover whom he did predestinate them he also called, and whom he called, them he also justified, and whom he justified them he also glorified.*

q Eph. 1. 5. *Having predestinated us to the adoption of children, by Jesus Christ unto himself.*

r 1 Cor, 1. 30. *Of him ye are in Christ Jesus, who of God is made unto us, wisdom, and righteousness and sanctification, and redemption.*

33. Q. What is Justification?

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *s*, and accepteth us as righteous in his sight *t*, onely for the righteousness of Christ imputed to us *u*, and received by faith alone *w*.

s Eph. 1. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace*

2 Cor. 5. 21. *For he hath made him sin for us that knew no sin, that we might be made the righteousness of God in him.*

t Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

u Gal. 2. 16. *Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.*

34 Q. What is Adoption?

A: Adoption is an act of Gods free grace *x*, whereby we are received into the number, and have right to all the priviledges of the sons of God *y*.

x 1 Joh. 3. 1. *Behold what manner of love the Father bestowed upon us, that we should be called the sons of God.*

y Joh. 1. 12. *As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*

Rom. 8. 17. *And if children then heirs, heirs of God, and joynt heirs with Christ*

35. Q. What is Sanctification?

A. Sanctification is the work of Gods free grace *z*, whereby we are renewed in the whole man, after the image of God *a*, and we are enabled more and more to dye unto sin, and live unto righteousnes *b*.

z 2 Thess. 2. 13. *God hath from the beginning chosen you to salvation, through sanctification of the Spirit.*

a Eph. 4. 24. *And that you put on the new man which after God is created in righteousnes, and true holines.*

b Rom. 8. 1. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

36. Q. What are the benefits which in this life do accompany, or flow from Justification, Adoption and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are, assurance of Gods love, peace of conscience, Joy in the holy Ghost *c*, increase of grace and preseverance therein unto the end *e*.

c Rom. 5. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ: 2. whom also we have access by faith into this grace wherein we stand; and rejoyce in hope of the glory of God. 5. And hope maketh not ashamed, because the*

ve of God is ſhed abroad in our hearts, through the Holy Ghoſt which is given unto us.

d Pro. 4. 18. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.*

e 1 John 5. 13. *Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternall life.*

37. Q. **What benefits do believers receive from Chriſt at their death?**

A. The ſouls of believers are at their death made perfect in holineſs *f*, and do immediately paſs into glory *g*, and their bodies being ſtill united to Chriſt *h*, do reſt in their graves *i* till the reſurrection *k*.

f Hebr. 12. 23. *And to the ſpirits of juſt men made perfect.*

g Phil. 1. 23. *Having a deſire to depart and to be with Chriſt.*

h 1 Theſ. 4. 14. *Them alſo which ſleep in Jeſus, will God bring with him.*

i Iſa. 57. 2. *He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs.*

k Job 19. 26. *And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

38 Q. **What benefits do Beleevers receive from Chriſt at the Reſurrection?**

A. At the Reſurrection, Beleevers being raiſed up in glory *l*, ſhall be openly acknowledged and

acquitted in the day of judgment *m*, and made perfectly blessed, in full enjoying of God *n* to all eternity *o*.

l 1 Cor. 15. 43. *It is sowen in dishonor, it is raised in glory.*

m Matth. 10. 32 *Whosoever shall confess me before men, him will I also confess before my Father which is in heaven.*

n 1 Joh. 3. 2. *When he shall appear, we shall be like him, for we shall see him as he is.*

o 1 Thess. 4. 17. *And so shall we ever be with the Lord.*

39 Q. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will *p*.

p Mic. 6. 8. *He hath shewed thee, O man what is good, and what doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God.*

40. Q. What did God at first reveal unto man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the Moral Law *q*.

q Rom. 2. 14. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law are a Law unto themselves. 15. Which shew the work of the Law written in their hearts.*

41 Q. Where is the moral Law summarily comprehended?

A. The

A. The Moral Law is summarily comprehended in the ten Commandments *r*.

r Deut. 10. 4. *And he wrote on the tables, according to the first writing, the ten commandments.* Mat. 19. 17. *If thou wilt enter into life, keep the commandments.*

42 *Q.* What is the sum of the ten Commandments?

A. The sum of the ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde, and our neighbor as our selves *s*.

s Matth. 22. 37. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* 38. *This is the first and great commandment.* 39. *And the second is like unto it, Thou shalt love thy neighbor as thy self.* 40. *On these two commandments hang all the Law and the Prophets.*

43 *Q.* What is the preface to the ten Commandments?

A. The Preface to the ten Commandment is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage *t*.

t Exod. 20. 2.

44 *Q.* What doth the preface to the ten Commandments teach us?

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and

our God and Redeemer, therefore we are bound to keep all his Commandments.

u Deut. 11. 1. *Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgements, and his commandments alway.*

Luke. 1. 74. *That we being delivered out of the hands of our enemies might serve him without fear:* 75. *In holiness and righteousness before him all the dayes of our lives.*

45 *Q.* Which is the first Commandment?

A. The first Commandment is, Thou shalt have no other Gods before me.

46. *Q.* What is required in the first Commandment?

A. The first Commandment requireth us to know *w*, and acknowledge God to be the only true God, and our God *x*, and to worship and glorifie him accordingly *y*.

w 1 Chron. 28. 9. *And thou Solomon my Son, know thou the God of thy father.*

x Deut. 26. 17. *Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voyce.*

y Mat. 4. 10. *Thou shalt worship the Lord thy God and him only shalt thou serve.*

47. *Q.* What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying *z*, or not worshipping and glorifying the true

one God; as God *a*, and our God *b*, and the giving that worſhip and glory to any other, which is due to him alone *c*.

a Pſal. 14. 1. *The fool hath ſaid in his heart, there is no God.*

a Rom. 1. 20. *So that they are without excuſe,* 21. *Becauſe that when they knew God, they glorified him not as God.*

b Pſal. 81. 11. *But my people would not hearken unto my voice, and Iſrael would none of me.*

c Rom. 1. 25. *Who changed the truth of God into a lie and worſhiped and ſerved the creature, more than the Creator, who is bleſſed for ever.*

48. Q. What are we eſpecially taught by theſe words [Before me] in the firſt Commandment?

A. Theſe words [Before me] in the firſt Commandment teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God *d*.

d Pſal. 44. 20. *If we have forgotten the Name of our God, or ſtretched out our hands to a ſtrange God,* 21. *Shall not God ſearch out this?*

49 Q. Which is the ſecond Commandment?

A. The ſecond Commandment is, Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf to them nor ſerve them: For I the

Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third & fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my Commandments.

50 Q. What is required in the second Commandment?

A. The second Commandment requireth, the receiving, observing e, and keeping pure and entire, all such religious Worship, and Ordinances as God hath appointed in his Word f.

e Deut. 32.46. *Set your hearts unto all the words which I testifie among you this day, which ye shall command your children to observe to do all the words of this Law.*

Mat. 28 20. *Teaching them to observe all things whatsoever I have commanded you.*

f Deut. 12.32 *What thing soever I command you, observe to do it, thou shalt not adde thereto, nor diminish from it.*

51 Q. What is forbidden in the second Commandment?

A The second Commandment forbiddeth the worshipping of God by Images g, or any other way not appointed in his Word h.

g Deut. 4. 15. *Take ye therefore good heed unto your selves, for ye saw no manner of similitude in the day that the Lord spake unto you in Horeb,* 16. *Lest you corrupt your selves, and make you a graven image.*

h Col.

h Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.*

Q. 51. What are the reasons annexed to the second Commandment?

A. The reasons annexed to the second Commandment are, Gods Soveraignty over us *i*, his propriety in us *k*, and the zeal he hath to his own worship *l*.

i Psal. 95. 2. *Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms.* 3. *For the Lord is a great God, and a great King above all Gods.*

k Ps. 45. 11. *He is thy Lord, and worship thou him.*

l Exod. 34. 14. *Thou shalt worship no other God, for the Lord whose name is jealous, is a jealous God.*

Q. 52. Which is the third Commandment?

A. The third Commandment is, **Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.**

Q. 53. What is required in the third Commandment?

A. The third Commandment requireth, the holy, and reverent use of Gods Names *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*

m Ps. 92. 2. *Give unto the Lord the glory due unto his Name.*

n Rev. 15. 3. *Great and marvellous are thy works*

Lord

Lord God Almighty, just and true are thy ways thou King of Saints. 4. *Who shall not fear thee, O Lord, and glorifie thy Name?*

o Eccles. 5. 1. *Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools.*

p Psal. 138. 2. *I will worship towards thy holy temple, and praise thy Name for thy loving kindness and for thy truth: for thou hast magnified thy Word above all thy Name.*

q Job 36. 24 *Remember that thou magnifie his work which men behold.*

55. Q. **What is forbidden in the third Commandment?**

A. The third Commandment forbiddeth, all profaning, or abusing of any thing whereby God makes himself known.

r Mal. 2. 2. *If ye will not hear, and if you will not lay it to heart, to give glory unto my Name, saith the Lord of Hosts, I will even send a curse upon you.*

56. Q. **What is the reason annexed to the third Commandment?**

A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape in righteous judgment s.

s Deut. 28. 58. *If thou wilt not observe to do all the words of this Law, that thou mayest fear this glorious and fearfull Name, the Lord thy God.*

59. *Then*

Then the Lord will make thy plagues wonderful.

57. Q. Which is the fourth Commandment?

A. The fourth Commandment is, Remember the Sabbath day to keep it holy. Six dayes shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gate. For in six days the Lord made heaven & earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

58. Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself *t*.

t Deut. 19. 30. *Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.*

Deut. 5. 12. *Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.*

59. Q. Which day of the seven, hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath *u*, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath *w*:

u Gen.

u Gen. 2. 3. *And God blessed the seventh day and sanctified it, because that in it he had rested from all his work, which God created and made.*

w Acts 20. 7 *And upon the first day of the week when the disciples came together to break bread Paul preached unto them.* Rev. 1. 10. *I was in the Spirit upon the Lords day.*

60. *Q.* How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day; even from such worldly imployments and recreations as are lawfull on other dayes *x*, and spending the whole time in the publique and private exercises of Gods Worship, except so much as is to be taken up in the works of necessity and mercy *z*.

x Lev 23. 3. *Six dayes shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein.*

y Psal. 9. 1. *A Psalm or Song for the Sabbath day. It is a good thing to give thanks unto the Lord and to sing praises unto thy Name, O most High.* 2. *To shew forth thy loving kindnesse in the morning, and thy faithfulnesse every night.*

z Mat. 12. 1. *What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will not he lay hold on it and lift it out?* 12. *How much then is a man better then a sheep wherefore is it lawful to do wel on the Sabbath days*

61 *Q.* What is forbidden in the fourth Commandment?

A.

A. The fourth Commandment forbiddeth the omission, or careleſſe performance of the duties required *a*, and the profaning the day by idlenes doing that which is in it ſelf ſinful *b*, or by unneceſſary thoughts, words, or works, about worldly imployments, or recreations *c*.

a Mal. 1.13. *Ye ſaid alſo behold what a wearineſs is it, and ye have ſnuffed at it ſaith the Lord of hoſts, and ye brought that which was torn, and the lame, and the ſick, thus you brought an offering, ſhould I accept this at your hands ſaith the Lord?*

b Ezek. 23.38. *They have defiled my Sanctuary the ſame day, and have profaned my Sabbaths.*

c Iſai. 58.13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words:*

67. Q. What are the reaſons annexed to the fourth Commandment?

A. The reaſons annexed to the fourth Commandment are, Gods allowing us ſix days of the week for our own employments *d*, his chalenging ſpecial propriety in the ſeventh *e*, his own example *f*, his bleſſing the Sabbath day *g*.

d Exod. 31.15. *Six dayes may work be done, but in the ſeventh is the Sabbath of reſt.* 16. *Wherefore the children of Iſrael ſhall keep the Sabbath.*

e Levit. 23.3. *Ye ſhall do no work therein, it is*

the

the Sabbath of the Lord in all your dwellings:

f Exod. 31. 17. *It is a sign between me and th children of Israel for ever, for in six dayes the Lo made heaven and earth, and on the seventh day, h rested and was refreshed.*

g Gen. 2. 3. *And God blessed the seventh day an sanctified it.*

63 Q. **Which is the fift Commandment?**

A. The fift Commandment is, **Honour thy f ther and thy mother, that thy dayes may be lo in the land which the Lord thy God giveth th**

64. Q. **What is required in the fift Co mandment?**

A. The fift Commandment requireth, the pr serving the honour and performing the duties b longing to every one, in their several places an relations, as Superiours *h*, Inferiours *i*, or E quals *k*.

h Eph. 5. 21. *Submitting your selves one to an ther in the fear of God.* 22. *Wives submit your selv unto your own husbands, as unto the Lord.*

Eph. 6. 1. *Children obey your parents in the Lo* 5. *Servants be obedient to them that are your m sters according to the flesh.*

Rom. 13. 1. *Let every soul be subject to the high powers.*

i Eph. 6. 9 *And ye masters do the same things un them, knowing that your master also is in heaven.*

k Rom. 12. 10. *Be kindly affectioned one to anoth with brotherly love, in honour preferring one anoth*

65. Q. What is forbidden in the fifth Commandment?

A. The fift Commandment forbiddeth, the neglecting, or doing any thing against the honour and duty which belongeth to every one, in their several places and relations *l*.

l Rom. 13. 7. *Render therefore to all their dues, tribute to whom tribute is due, custome to whom custome, fear to whom fear, honour to whom honour; Owe no man any thing but to love one another.*

66. Q. What is the reason annexed to the Commandment?

A. The reason annexed to the fift Commandment is, a promise of long life and prosperity, (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment *m*.

m Eph. 6. 2. *Honor thy father and thy mother (which is the first Commandment with promise.) That it may be well with thee, and that thou mayest live long on the earth.*

67. Q. Which is the sixt Commandment?

A. The sixt Commandment is, Thou shalt not kill.

68. Q. What is required in the sixt Commandment?

A. The sixt Commandment requireth, all lawful endeavors to preserve our own life *n*, and the life of others *o*.

n Eph. 5. 28. *So ought men to love their wives, even as their own bodies.* 29 *For no man ever yet hated his*

own flesh, but nourisheth and cherisheth it.

o Pſ. 28. 3. *Defend the poor and fatherleſs.* 4. *Deliver the poor and needy.*

Job 9. 13. *The bleſſing of him that was ready to periſh came upon me.*

69. Q. **What is forbidden in the firſt Commandment.**

A The firſt Commandment forbiddeth the taking away of your own life *p*, or the life of our neighbour, unjuſtly *q*. and whatſoever tendeth thereunto *r*.

p Acts 16. 28. *Paul cryed with a loud voice, ſaying do thy ſelf no harm.*

q Gen. 9. 6 *Who ſo ſheddeth mans blood by man ſhall his blood be ſhed.*

r Prov. 24. 11. *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.* 12. *If thou ſayeſt behold we knew it not doth not he that pondereth the heart conſider it?*

70. Q. **Which is the ſeventh Commandment?**

A. The ſeventh Commandment is, **Thou ſhalt not commit adultery.**

71. Q. **What is required in the ſeventh Commandment?**

A. The ſeventh Commandment requireth, the preſervation of our own *s*, and our neighbours chaſtity *t*, in heart *u*, ſpeech *w*, and behaviour *x*.

s 1 Theſ. 4. 4 *That every one of you ſhould know how to poſſeſſe his veſſel in ſanctification and honor.*

t Eph. 5. 11. *And have no fellowſhip with the*

x

unfruitfull works of darkneſs but reprove them rather. 12. *For it is a ſhame even to ſpeake of thoſe things which are done of them in ſecret.*

u 1 Tim. 2. 22. *Flee alſo youthfull luſts, but follow righteouſneſſe, faith, charity.*

w Col. 4. 6. *Let your ſpeech be alway with Grace, ſeaſoned with ſalt.*

x 1 Pet 3. 2. *While they behold your chaſte converſation, coupled with fear.*

72 Q. **What is forbidden in the ſeventh Commandment?**

A. The ſeventh Commandment forbiddeth all unchaſte thoughts *y*, words, *z*, and actions *a*.

y Matth. 5. 28. *Whoſoever looketh on a Woman to luſt after her, hath commited adultery with her already in his heart:*

z Eph. 5. 4. *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.*

a Eph. 5. 3. *Fornication and all uncleanneſs, let it not be once named amongſt you.*

73 Q. **Which is the eight Commandment?**

A. The eight Commandment is, [**Thou ſhalt not ſteal.**]

74 Q. **What is required in the eighth Commandment?**

A. The eighth Commandment requireth, the lawfull procuring, and furthering the wealth and outward eſtate of our ſelves *b*, and others *c*.

b Rom. 12. 17. *Provide things honeſt in the ſight of all men.*

Prov. 27:23. *Be thou diligent to know the ſtate of thy flocks, and look well to thy herds.*

c Lev. 25.35. *If thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him.*

Phil 2.4. *Lack not every man on his own things, but every man alſo on the things of others.*

75. Q. **What is forbidden in the eight Commandment?**

A. The eighth Commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own, or our neighbours wealth, and outward eſtate e.

d 1 Tim. 5.8. *If any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe then an infidel.*

Prov. 28:19. *He that followeth after vain perſons, ſhall have poverty enough.*

e Prov. 21.6. *The getting of treaſures by a lying tongue, is a vanity toſſed too and fro of them that ſeek death.*

Job 20:19 *Becauſe he hath oppreſſed, and hath forſaken the poor, becauſe he hat h violently taken away a houſe which he builded not .20 Surely he ſhall not feel quietneſs in his belly.*

76. Q. **Which is the ninth Commandment?**

A. the ninth Commandment is, **Thou ſhalt not bear falſe witneſſe againſt thy neighbour.**

Q. **What is required in the ninth Commandment?**

A. The ninth Commandment requireth, the maintaining, and promoting of truth between man and

and man *f*, and of our own *g*, and our neighbours good name *h*, especially in witness-bearing *i*.

f Zech. 8. 16. *Speak ye every man the truth to his neighbour.*

g 1 Pet. 3. 16. *Having a good conscience, that whereas they speak evill of you as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.*

Acts 25. 10. *Then Paul said, I stand at Cesars judgement seat, to the Jews have I done no wrong.*

h 3 John 12. *Demetrius hath a good report of all men, and of the truth it self, yea, and we also bear record.*

i Prov. 14. 5. *A faithful witness will not lie.* 25. *A true witness delivereth souls.*

78. Q. **What is forbidden in the ninth Commandment?**

A. The ninth Commandment forbideth whatsoever is prejudiciall to truth *k*, or injurious to our own *l*, or our neighbours good name *m*.

k Rom. 3. 13. *With their tongues they have used deceit.*

l Job 27. 5. *God forbid that I should justifie you, till I die, I will not remove my integrity from me.*

m Psal. 15. 3. *He that backbiteth not with his tongue, nor doth evill to his neighbour, nor taketh up a reproach against his neighbour.*

79. Q. **Which is the tenth Commandment?**

A. the tenth Commandment is, **Thou shalt not covet thy neighbours house, thou shalt not**

covet thy neighbours wife, nor his man-servant, nor his maid servant, nor his ox, nor his asse, nor any thing that is thy neighbours?

Q. 80 What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition *n*, with a right and charitable frame of Spirit towards our neighbour, and all that is his *o*.

n Hebr. 13.5. *Let your conversation be without covetousness, and be content with such things as ye have.*

o Rom. 12.15. *Rejoyce with them that do rejoyce, and weep with them that weep.*

1 Cor. 13. 4. *Charity suffereth long and is kind, charity envieth not, charity vaunteth not it self, is not puffed up.* 5. *Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evill.* 6. *Rejoyceth not in iniquity, but rejoyceth in the truth.*

Q. 81. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate *p*, envying or grieving at the good of our neighbour *q*, and all inordinate motions and affections to any thing that is his *r*.

p 1 Cor. 10.10. *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

q Gal. 5. 26. *Let us not be desirous of vain glory*

pro-

provoking one another, envying one another.

r Col. 3. 5. *Mortifie therefore your members which are upon the earth, fornication, uncleannesse, inordinate affection, evill concupiscence and covetousnesse, which is Idolatry.*

82. Q. **Is any man able perfectly to keep the Commandments of God?**

A. No meer man since the fall, is able in this life perfectly to keep the Commandments of God *s*, but daily doth break them in thought *t*, word *u*, and deed *w*.

s Eccles. 7. 20: *For there is not a just man upon earth, that doth good, and sinneth not.*

t Gen. 8. 21. *The imagination of mans heart is evill from his youth.*

u James 3. 8. *The tongue can no man tame, it is an unruly evill, full of deadly poyson*

w James 3. 2. *In many things we offend all.*

83 Q. **Are all the transgressions of the Law equally hainous?**

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God, then others *x*.

x John 19. 11. *He that delivered me unto thee, hath the greater sin.*

84. Q. **What doth every sin deserve?**

A. Every sin deserveth Gods wrath and curse, both in this life, and that which is to come *y*.

y Gal. 3. 10. *Cursed is every one that continueth not in all things that are written in the book of the Law to do them.*

Matth. 25. 41. *Then shall he say unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devill and his angels.*

85. Q. **What doth God require of us, that we may escape his wrath and curse due to us for sin?**

A. To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, Repentance unto life *z*, with the diligent use of all outward means whereby Christ communicateth to us the benefits of Redemption *a*

z Acts 20. 21. *Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.*

a Prov. 2. 1. *My son, if thou wilt receive my words and hide my Commandments with thee.* 2. *So that thou incline thine ear unto wisdome, and apply thine heart to understanding.* 3. *Yea if thou cryest after knowledg, and liftest up thy voice for understanding.* 4. *If thou seekest for her as Silver, and searchest for her as for hid treasures.* 5. *Then shalt thou understand the fear of the Lord, and find the knowledge of God.*

86. Q. **What is faith in Jesus Christ?**

A. Faith in Jesus Christ is a saving grace *b*, whereby we receive *c*, and rest upon him alone for salvation *d*, as he is offered to us in the Gospel *e*.

b Hebr. 10. 39. *We are not of them who draw back*

unto

to perdition but of them that beleeve, to the ſa-ing of the ſoul.

c Joh. 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that beleeve on his Name.*

d Phil. 3. 9. *And be found in him, not having mine own righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.*

e Iſai. 33. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will ſave us.*

87. Q. What is repentance unto life?

A. Repentance unto life, is a ſaving grace *f*, wherby a ſinner out of the true ſence of his ſin *g*, and apprehenſion of the mercy of God in Chriſt *h*, doth with grief and hatred of his ſin, turn from it unto God *i*, with full purpoſe of, and endeavours after new obedience *k*

f Acts 11. 18. *Then hath God alſo to the Gentiles granted repentance unto life*

g Acts 2. 37. *When they had heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren, what ſhall we do?*

h Joel 2. 13. *Rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracions and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evill.*

i Jer. 31. 18. *Turn thou me, and I ſhall be turned,*

for

for thou art the Lord my God. 19. *Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded, because I did bear the reproach of my youth.*

k Psal. 119. 59. *I thought on my Wayes, and turned my feet unto thy Testimonies.*

88. Q. What are the outward means, whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption are, his Ordinances, especially the Word, Sacraments and Prayer *l*, all which are made effectual to the Elect for salvation.

l Acts 2. 41. *Then they that gladly received his Word were baptized.* 42. *And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayers.*

89. Q. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word an effectual means of convincing, and converting sinners *m*, and of building them up in holiness, and comfort *n*, through faith unto salvation *o*.

m Psal 19. 7. *The law of the Lord is perfect converting the soul, the testimony of the Lord is sure making wise the simple.*

n 1 Thes. 1. 6. *And ye became followers of us, and*

o

the Lord, having received the word in much af-
ction, with joy of the holy Ghoſt.

o Rom. 1. 16. *I am not aſhamed of the Goſpel of*
hriſt, for it is the power of God unto ſalvation, to
ery one that beleeveth.

90 Q. How is the word to be read and heard,
at it may become effectual to ſalvation?

A. That the Word may become effectual to
vation, we muſt attend thereunto with dili-
nce *p*, preparation *q*, and prayer *r*, receive it with
th *s*, and love *t*, lay it up in your hearts *u*, and
ctiſe it in our lives *w*.

p Prov. 8. 34. *Bleſſed is the man that heareth me,*
atching daily at my Gates, waiting at the poſts of
y doors.

q 1 Pet. 2. 1. *Wherefore laying aſide all malice,*
d all guile, and hypocriſies, and envies, and evill
eakings. 2. *As new born babes deſire the ſincere*
ilk of the word, that ye may grw thereby.

r Pſal. 119. 18. *Open thou mine eyes that I may*
e wonderful things out of thy law.

s Hebr 4. 2 *The word preached did not profit them,*
ing not mixed with faith in them that heard it.

t 2 Theſ. 2. 10. *They received not the love of the*
uth that they might be ſaved.

u Pſal. 119. 11. *Thy word have I hid in mine heart,*
at I might not ſin againſt thee.

w James 1. 25. *But whoſo looketh into the perfect*
w of liberty, and continueth therein, he being not
forgetfull hearer, but a doer of the work this man
all be bleſſed in his deed.

91. Q.

91. Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them *x*, but onely by the blessing of Christ, and the working of his Spirit in them that by faith receive them *y*.

x 1 Cor 3.7. *So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.*

y 1 Pet. 3.21. *The like figure whereunto, even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.*

92. Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance, instituted by Christ, wherein by sensible signes, Christ and the benefits of the new Covenant are represented *z*, sealed, and applied to beleevers *a*.

z Gen. 17.10. *This is my Covenant, which ye shall keep between me and you, and thy seed after thee, Every man-child among you shall be circumcised.*

a Rom. 4.11. *And he received the sign of Circumcision, a seal of the righteousnesse of the faith which he had yet being uncircumcised.*

93. Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Ba-

Ba

ptiſm *b*, and the Lords Supper *c*.

Mark 16. 16. *He that beleeveth, and is baptized, ll be ſaved.*

c 1 Cor. 11. 23. *For I have received of the Lord, t which alſo I delivered unto you, that the Lord ſus in the ſame night in the which he was betray- took bread, &c.*

94 Q. **What is Baptiſm?**

A. Baptiſme is a Sacrament, wherein the waſh- with water in the name of the Father, and of Son, and of the Holy Ghoſt *d*, doth ſignifie ſeal our ingrafting into Chriſt, and partaking the Benefits of the Covenant of Grace *e*, and r engagement to be the Lords *f*.

d Matth. 28. 19. *Go ye therefore and teach all ations, baptizing them in the Name of the Fa- r, and of the Son, and of the Holy Ghoſt.*

e Rom. 6. 3. *Know ye not that ſo many of us as re baptized into Jeſus Chriſt, were baptized into is death?*

f Rom. 6. 4. *Therefore we are buried with him by aptiſm into death, that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo alſo ſhould walk in newneſſe of life.*

95. Q. **To whom is Baptiſm to be adminiſtred?**

A. Baptiſm is not to be adminiſtred to any that e out of the viſible Church, till they profeſs their ith in Chriſt, and obedience to him *g*. But the fants of ſuch as are members of the viſible hurch are to be baptized *h*.

g Act.

g Acts. 2. 41. *Then they that gladly received h*
word were baptized.

h Gen. 17. 7. *And I will establish my Covena*
between me and thee, and thy seed after thee, in the
generations, for an everlasting Covenant, to be
God unto thee, and to thy seed after thee. 10. *This*
my Covenant which ye shall keep between me a
you, and thy seed after thee, Every man Child amo
you shall be circumcised.

Acts 2. 38. *And Peter said unto them, Repent a*
be baptized every one of you in the Name of Jes
Christ, for the remission of sins, and ye shall recei
the gift of the Holy Ghost. 39. *For the promise*
to you and to your Children, and to all that a
afar off, even as many as the Lord our God shall ca

96. Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein b
giving and receiving Bread and Wine, accordin
to Christs apointment. his death is shewed forth
and the worthy receivers, are not after a corpo
rall and carnall manner, but by faith made parta
kers of his body and bloud, with all his benefit
to their Spiritual nourishment and growth i
grace k.

i Luke 22. 19. *And he took bread and gave than*
and brake it, and gave unto them saying, This is m
body which is given for you, this do in remembran
of me. 20. *Likewise also the Cup after supper, say*
ing, This cup is the New Testament in my blo
which is shed for you.

k 1 Co

k 1 Cor. 10. 16. *The cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? The bread which we brake, is it not the Communion of the body of Chriſt?*

97. Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves of their knowledge to diſcern the Lords body *l*, of their faith to feed upon him *m*, of their repentance *n*, love *o*, and new obedience *p*, that coming unworthily they eat and drink judgment to themſelves *q*.

l 1 Cor. 11. 28. *But let a man examine himſelf, and ſo let him eat of this bread, and Drink of this cup.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.*

m 2 Cor 13. 5 *Examine your ſelves whether ye be in the Faith.*

n 1 Cor. 11. 31. *If we would judge our ſelves, we ſhould not be judged.*

o 1 Cor. 11. 18. *When you come together in the Church, I heare there be diviſions among you.* 20. *When ye come together therefore in one place, this is not to eat the Lords Supper.*

p 1 Cor. 5. 8. *Therefore let us keep the feaſt, not with old leaven; neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.*

q 1 Cor.

q 1 Cor. 11. 27. *Wherefore, whosoever shall e this bread, or drink this cup of the Lord unwo thily, shall be guilty of the body and blood of t Lord.*

98. Q. What is Prayer?

A. Prayer is an offering up of our desires t God *r*, for things agreeable to his will *s*, in t name of Christ *t*, with confession of our sins and thankful acknowledgement of his mercies

p Psal. 62. 8. *Trust in him at all times ye peo pour out your hearts before him, God is a refuge us.*

s Rom. 8. 27. *And he that searcheth the hea knoweth the mind of his Spirit, because he mak intercession for the Saints according to the will God.*

t John 16. 23. *Whatsoever ye shall ask the Fa in my Name he will give it you.*

u Dan. 9. 4. *And I prayed unto the Lord my G and made my confession.*

w Phil. 4. 6. *Be careful for nothing, but in eve thing by prayer, and supplication with thanks giving, let your requests be made known to God.*

99. Q. What rule hath God given us for direction in Prayer?

A. The whole word of God is of use to di us in Prayer *x*, but the special rule of direction that form of prayer which Christ taught his ciples, commonly called the Lords Prayer *y*.

x John 5. 14. *And this is the confidence that*

have in him, that if we ask any thing according to his will he heareth us.

3 Matth. 6. 9. *After this manner therefore pray ye. Our Father which art in heaven, Hallowed be thy name,* &c.

100. Q. What doth the preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer which is, Our Father which art in Heaven, teacheth us, to draw neer to God with all holy reverence c, and confidence a, as children to a Father able and ready to help us b, and that we should pray with and for others c.

a Isai. 64. 9. *Be not wroth very sore, O Lord, neither remember iniquity for ever, behold, see we beseech thee, we are all thy people.*

a Luke 11. 13. *If ye then being evill, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him.*

b Rom. 8. 15. *For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption whereby we cry Abba Father.*

Eph. 6. 18. *Praying always with all manner of prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints.*

101. Q. What do we pray for in the first Petition.

A. In the first Petition which is, **Hallowed be thy name**, we pray that God would enable us and others to glorifie him in all that whereby he makes himself known *d*, and that he would dispose all things to his own glory *e*.

d Psal. 67. 1. *God be mercifull unto us, and bless us, and cause his face to shine upon us.* 2. *That thy way may be known upon the earth, and thy saving health among all Nations.* 3. *Let the people praise thee O God, let all the people praise thee.*

e Rom. 11. 36. *For of him, and through him, and to him are all things, to whom be glory for ever. Amen.*

102. Q. What do we pray for in the second Petition?

A. In the second Petition which is; **Thy Kingdome come**, we pray, that Satans Kingdome may be destroyed *f*, that the Kingdome of Grace may be advanced *g*, our selves and others brought into it, and kept in it *h*, and that the Kingdom of Glory may be hastened *i*.

f Psal. 68. 1. *Let God arise, and let his enemies be scattered, let them also that hate him, flee before him.*

g Psal. 51. 18. *Do good in thy good plea-*

sure

ſwe unto Sion, build thou the walls of Jeruſalem.

h 2 Theſſ. 3. 1. *Finally brethren pray for us, that the word of the Lord may have free courſe, and be glorified even as it is with you.*

Rom. 10. 1. *Brethren, my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.*

Rev. 22. 20. *He which teſtifieth theſe things, ſaith, Surely I come quickly, Amen, even ſo come Lord Jeſus.*

103. Q. What doe we pray for in the third petition.

A. In the third Petition which is, Thy will be done on earth, as it is in heaven, we pray, that God by his grace would make us able and willing to know, obey *k*, and ſubmit to his will in all things *l*, as the Angels do in heaven *m*.

k Pſ. 119. 34. *Give me underſtanding, and I ſhall keep thy Law, yea, I ſhall obſerve it with my whole heart.* 35. *Make me to go in the path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy Teſtimonies.*

l Acts. 21. 14. *And when he would not be perſwaded, we ceaſed ſaying, The will of the Lord be done.*

m Pſal. 103. 20. *Bleſſe the Lord ye his angels, which excel in ſtrength, that do his Commandments, hearkening unto the voice of his Word.*

22. *Bleſſe the Lord all his works, in all Places of his dominion, Bleſſe the Lord, O my ſoule.*

10. Q. What doe we pray for in the fourth Petition?

A. In the fourth Petition which is, Giue us this day our daily bread, we pray that of Gods free gift we may receive a competent portion of the good things of this life *n*, and enjoy his bleſſing with them *o*.

n Prov. 30. 8. *Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food conuenient for me.*

o Pſal. 90. 17. *And let the beauty of the Lord our God be upon us, and eſtabliſh thou the work of our hands upon us, yea the work of our hands eſtabliſh thou it.*

11. Q. What doe we pray for in the fifth Petition?

A. In the fifth Petition which is, And forgive us our debts as we forgive our debtors, we pray that God for Chriſts ſake would freely pardon all our ſins *p*, which we are the rather encouraged to aſk, becauſe by his grace we are enabled from the heart to forgive others *q*.

p Pſal. 51. 1. *Haue mercy upon me, O God, according to thy louing kindneſs, according unto the multitude of thy tender mercies blot out my tranſgreſſions.*

q Matth. 6. 14. *For if ye forgive men their treſ-*

trespasses, your heavenly Father will also forgive you.

Q. What doe we pray for in the first petition?

A. In the first Petition which is, And lead us not into temptation, but deliver us from evil, we pray that God would either keep us from being tempted to sin *r*, or support and deliver us when we are tempted *s*.

r Mat. 26. 41. *Watch and pray that ye enter not into temptation.*

Psal. 19. 13. *Keep back thy servant also from presumptuous sins, let them not have dominion over me.*

s Psal. 51. 10 *Create in me a clean heart O God and renew a right Spirit within me.* 12. *Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.*

Q. What doth the Conclusion of the Lords prayer teach us?

A. The conclusion of the Lords Prayer which is, For thine is the kingdom, and the power and the glory, for ever, Amen, teacheth us, to make our incouragement in prayer from God only *t*, and in our Prayers to praise him, ascribing kingdome, power, and glory to him *u*, and in testimony of our desire and assurance to be heard, we say Amen *w*.

t Dan. 9. 18. *We doe not present our supplications before*

before thee for our righteousnesses, but for thy great mercies. 19. O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O my God.

1 Chron. 29. 11. Thine O Lord is the greatness, and the power, and the glory and the victory, and the majesty, for all that is in the heaven, and in the earth is thine. 13. Now therefore our God we thank thee, and praise thy glorious Name.

Rev. 22. 20. Amen, Even so come Lord Jesus.

FINIS.